2:1111ff Y-5 (ca. 1901) 1954 NT14 Plateau Yumans NT14
Havasupai

These Indians apparently had no knowledge of 273
peyote. There was no intoxicating liquor of any kind on the
reservation. I was beginning to realize that, on the surface, life in 000
this canyon might be like living among children, except when
savage tempers were aroused—and then? Well, I had asked for
adventure.

I still did not know what to write in that annual report.

The school session had been interrupted by the departure of 224
the former superintendent. Vacation, at this school, came in the 222
fall, when the entire tribe made an exodus to the mesa to hunt
game and to gather wild seeds and plants, so I planned to open
school on Monday morning, asking Vesnor to notify the people
in the village. The following Saturday I would be free to take a 161
census of the tribe and determine the acreage under cultivation. So 311
far, I had no basis whatever from which to work out the report
Mr. Ewing wanted. But by verifying the statement of a former
teacher that there were two hundred fifty Indians in the tribe and
three hundred fifty acres in gardens and orchards, I could incor-
porate his figures in my report to Washington.

Even in summer, the sun did not rise in our part of the canyon 132
until after nine o'clock, so it was still gloomy and damp when I
crossed the grounds to the school building Monday morning. The 133
school plant stood at the head of the stream, the dividing line
between the upper, desert end of the canyon and the lower sec-
tion, a jungle of greenness. Immediately behind our schoolhouse
stood a column of stone about three hundred feet high, partly
detached from the wall by rain and frost. If it fell, it would bury
the schoolhouse beneath tons of rock. The danger seemed immi-
nent as I gazed at the upper end of the column, standing straight
and free. Later, I learned that such columns topple over only
after a flood.

I had rung the warning bell, and it was time for school, but no 812
children had appeared. Then the bushes parted violently and 177
dozens of little Indians burst through on the run. Behind them,
maneuvering his well-trained pony with all the skill of a cattleman
rounding up strays, rode Vesnor. The older pupils followed more

butcher knife in the other and strikes indifferently at the squash, turning it around and at different angles the while. In a few moments chips, as it were, begin to fall into the cooking pot, and after the exterior is cut and hacked in every direction the cook begins to slice it into the pot. When well cooked, it is eaten without any other improvement than a little salt.

Corn and beans are plentiful with them, and both are as delicious and tender as any I have ever tasted elsewhere.

Mescal is one of their chief foods. It is made by them exactly as the Wallapais make it. That fibrous portion of the plant that cannot be treated in this manner is boiled, and the drink therefrom, when fresh, is a sickish-sweet liquid, that, however, might soon become agreeable. This liquid is of a dark brown color, and when boiled for a long time becomes a species of thin molasses.

The Havasupais know no process of fermentation so far as I have been able to learn, and the elders of the people long objected to the coming of the white man because one of the bad things he brought to the Indian was whiskey and other intoxicants.

Quail and ducks abound in various parts of the Havasu Canyon region. Even to this day many of the latter are shot, for sale to the white man, with the arrow instead of the gun. The Havasupais claim that the arrow is far less liable to scare away the flock than is the loud report of a gun, so they keep up their practice with the antiquated bow and arrow, and some of them show wonderful skill in their use. I have often placed a ten-cent piece in a notched stick and enjoyed watching the young men as they fired their arrows at it at a distance

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the spirit of her husband, "Tom, heap big Supai chief." And, strange to say, in these exalted moments she invariably spoke in the crude English her husband had taught her and of which she was very proud. Pointing into vacant space, with glaring eyes and excited voice, she would declare that she saw "Big chief Tom. He come back to see me. O Tom! Tom! I see you." Then turning to her friends and others around, she would shriekingly ask, "You no see? You no see?" And thus she gained her name, Yunosi.

Thinking that perhaps the Havasupais used some herb, drug, or intoxicant, similar to opium, hasheesh, or the stramonium (jimson-weed) which the Navahoes use to produce similar frenzies and visions, I took some of this, which they call smal-a-ga-to-a, and asked several if they ever used it. In every case the answer was a sharp "No! Han-a-to-op-o-gi," and one Havasu informed me it was "very bad. All same white man's whiskey." Indeed, such has been the excellent teaching they have received from their ancients, and the tenacity with which they, as a people, have adhered to it, it may be safely affirmed that the Havasupais use no noxious drug, or fermented or intoxicating liquor, and that they do not know any processes by which they can be made.

The ways of the Havasupai medicine-men are similar to those of fakirs in all lands and ages. I have seen Jack Jones, after examining a patient, jump up and excitedly exclaim: "I can see into your head and all through your brains; down your throat and into your stomach, through your kidneys, bladder, and intestines, and you are sick, very sick, very heap sick. But I am a good medicine-man. I can cure you sure, I can cure

were witnessed. Parents are seldom ruffled by small offenses, and the admonition "don't," used frequently, is usually spoken in a calm tone. However, certain men while drunk have brutally beaten a child, although a man's wife is more frequently the object of a blow in such circumstances. It is doubtful that severe beating of children occurred with any frequency before alcohol was available to the Havasupai. 861 [273]

Boys may be slightly more aggressive toward girls than toward each other. Both sexes behave aggressively toward dogs, but girls probably less so. Adults only occasionally interfere in behalf of a dog. 578 865

Adults seldom tease children and they try to prevent children from teasing one another. However, in certain families, there seems to be an established "pecking order" from eldest to youngest. Temper tantrums are expressed by spiteful or sulking behavior. As a rule, such displays are ignored rather than pacified or punished. One child of five when slapped pummelled his mother's legs, but she ignored this behavior. Another boy of three, when reprimanded verbally by his grandmother, with whom he lives, whacked the ground close to her with his lariat. When she ignored this, he dangled his rope in one of the cooking pans on the fire while watching her with an expression that plainly said he was trying to antagonize her. She did not look at him. He whimpered and sulked for a few minutes, then turned away and soon was playing happily. Only one girl, a child of nine, was observed in a similar tantrum. She cried and sulked alternately for an hour and a half, while her mother tried to coax or bribe her into a better mood. The girl was upset because she wanted to be taken to a white doctor to have a bee sting bandaged. At length she was pacified with a candy bar obtained at some inconvenience to two other persons. This behavior apparently was not unusual; this mother was indulgent with all her children, and especially so with this girl. (The latter incident occurred at Grand Canyon, not in Supai.) 861 865

Fear of ghosts is transmitted from early childhood. A very young child is threatened by being told that a ghost will "get him." Adults do not ridicule children who are afraid to leave the house after dark, nor do they force them to go out unaccompanied. Children are sometimes frightened into obedience by being told that they will be carried off by a cow, an eagle, a coyote, a mountain lion, a wildcat, a snake, a lizard, or a frog. However, the threats concerning animals become less effective than the ghost threat as a child grows older and becomes familiar with the characteristics of such animals. 861 775 [825]

Illegitimacy

It is said that there were very few illegitimate children in former times in contrast to the present. The validity of this statement may rest upon one or more of the following factors: (1) a postulated change in the 848 847 178

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II

varieties. Upon this strange desert, some sixty-six hundred feet above the level of the sea, considerable rain falls during latter July, August, and September; and with the end of November heavy frosts begin and snows ensue, occurring with greater or less frequency and severity of cold throughout the larger part of the winter. During the latter season, these vast plains, undulations, and forest mesas are filled with game of the nobler sort, such as deer, elk, antelope, and bear; followed by the constant coyote and fox, "the herds and herders of the Ha-va-su-paí," as the Zuñis say. Quite different is the Cataract Cañon itself, situated only thirty-five hundred feet above the level of the sea, the occupied portion of which is more than three thousand feet below the surrounding desert, — a veritable perennial oasis, with almost subtropical climate and luxuriance of vegetation, with a clear, cold, never-failing, impetuous stream cleaving its way through the little plain at the bottom of the cañon, the waters of which are strongly impregnated with carbonate of lime. The atmosphere is as moist, warm, and temperate as that of the surrounding waste is arid and extreme. Frosts rarely and snows never visit its little plains, and even the quietest pools along the rushing little river are never fettered by ice. The agave, or century-plant, which nowhere appears on the surrounding plains, reaches almost giant proportions in its valleys, furnishing the material for the mescal, or *ak-na*, so abundantly prepared by the Ha-va-su-paí, and so well known among the more southern tribes of the territory and of Old Mexico. Apricots ripen in June, peaches in July; corn is gathered and eaten during both months, and again planted, to ripen during September and October.

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